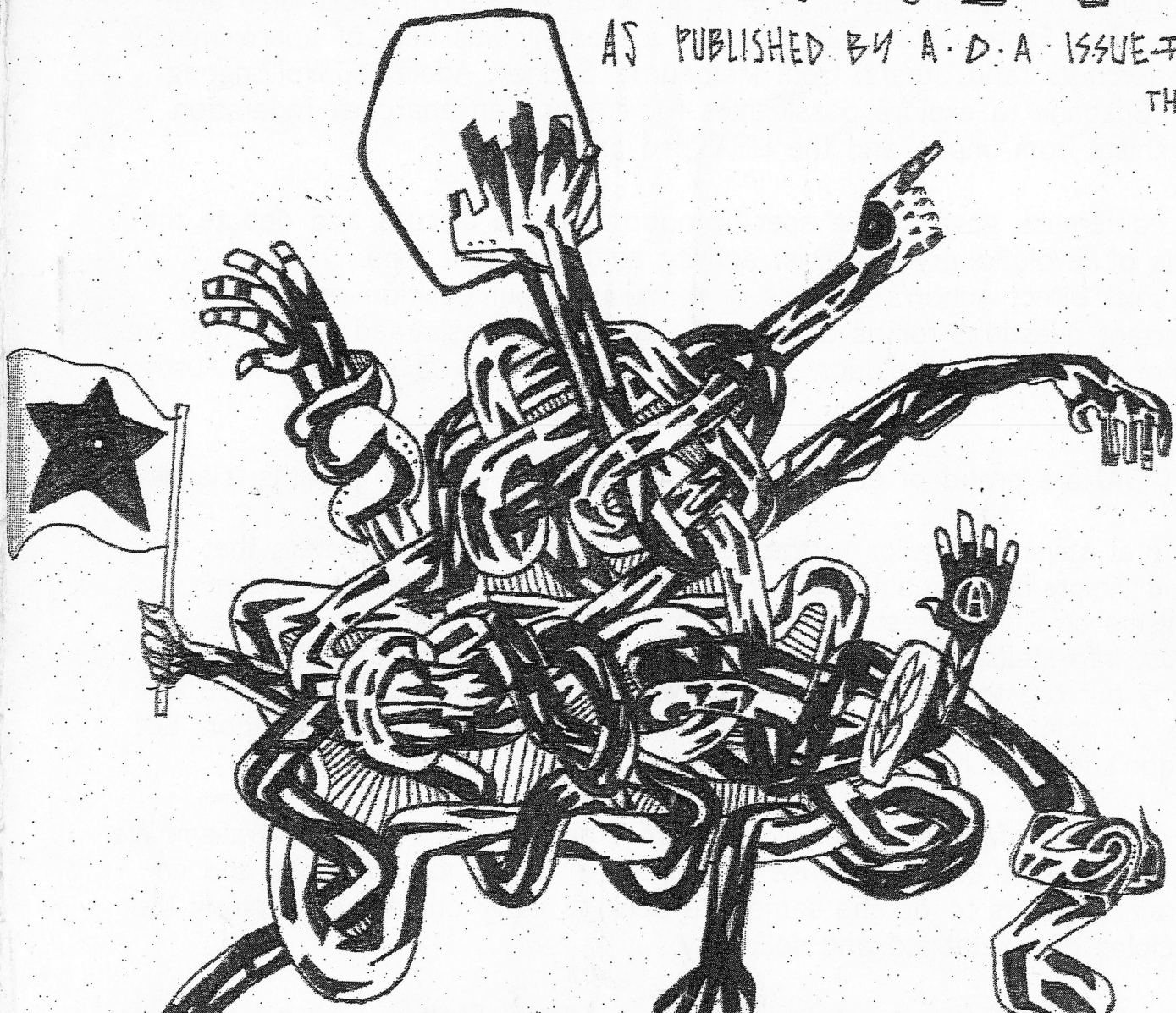
OUTLAW

AS PUBLISHED BY A·D·A ISSUE ~~TWO~~ THREE



IN·THIS·ISSUE·

- Ⓐ-FED REPORTBACK
- G20 CASE
- WHAT IS REVOLUTION?
- LEX WOTTON
- TAKSIM (TURKY)
- AND MORE!

(DOES NOT CONTAIN ANYTHING ABOUT: KEVIN RUDD, THE OLYMPICS, KEVIN RUDD, 2020 SUMMIT, KEVIN RUDD)

OUTLAW

EDITORIAL

This edition comes in the wake of a historical weekend in Australian anarchism. Over Easter, 21st - 24th March, a meeting was held of approximately 70 anarchists (and others) from Melbourne, Sydney, Adelaide, Wollongong and Brisbane to explore possibilities for creating an anarchist federation. Anarchists from Japan and the USA also participated.

The conference gave us the specific opportunity to discuss and debate the praxis of revolutionary anarchist activity at this current time.
Anarchist Direct Action's process of formulating our position raised many important questions for us as a group. We are not ashamed to say that we do not know what Revolution should look like or how to create it in Australia today.

We (ADA) are proud of our achievements over the last few months: claiming free
electoral advertising prior to the Federal election reminding voters that they'd simply be swapping masters; publicly humiliating the fascist sympathisers at Smith Street's Birmingham Hotel in Collingwood; holding anarchist info stalls; running skillshares; and helping Sydney anarchist group Mutiny put together an anarchist anti-war publication titled 'Unless You are Free', to coincide with the fifth year anniversary of the Iraq occupation. But we don't feel much closer to the revolution.

We don't have faith in either liberal democracy or democratic centralism. We believe in direct action because we believe in acting for ourselves and encouraging others to do the same. We seek to carry out activities along the principles of mutual aid and solidarity.

This edition of Outlaw contains a piece by Mickey Skelton, with his thoughts on what revolution should look like. We welcome responses to this and hope the piece begins a fiery debate about this often neglected, yet fundamental issue. Issue three of Outlaw also begins what will hopefully be an extended series of reports by local writers describing their political experiences overseas. Often we fail to appreciate the relative benefits or deficiencies of our Australian context - its easy to forget that all over the world struggles are taking place in totally different contexts. We at Outlaw think that by learning more about different political contexts we can also begin to imagine what we would like to do here. Indeed we have already begun doing so.
And of course we also have our other regular segment - the DIY back page. This time its "How to build your own pirate radio transmitter". *(It should be noted that we declined to publish a fully! illustrated page entitled 'How to*

have sex on a Motorcycle', submitted by Bootleg Ben, for concern over its relevance. However it can be acquired through mail order, for all Motorcycle riders out there.)

We also have articles about jailed Indonesian student activists, May Day, an extensive update on the G20 court case, and info about the upcoming Climate Camp convergence in Newcastle in July.

We'd really like to be putting Outlaw out more frequently, but at this stage its just that little bit too much work for us to handle. However, the next issue can always be helped along by your contributions and feedback. You can send mail or propose articles to outlaw@riseup.net. Hope to hear from you soon!

In anarchy,

Outlaw editorial committee (this edition)
Liz Turner, Mickey Skelton, Lucy Blissant and Tori Stead

ANARCHIST QUOTE-O-SCOPE

Direct action may be the extreme of violence, or it may be as peaceful as the waters of the Brook of Shiloa that go softly. What I say is, that the real non-resistants can believe in direct action only, never in political action. For the basis of all political action is coercion; even when the State does good things, it finally rests on a club, a gun, or a prison, for its power to carry them through.

Voltairine de Cleyre, *"Direct Action"*

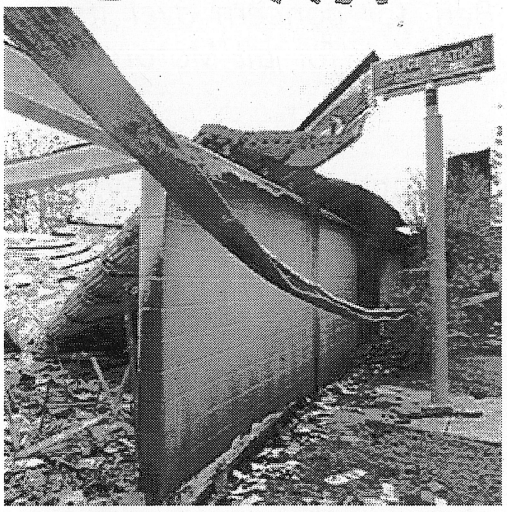
If I can't dance, I don't want to be part of your revolution.

Emma Goldman

Hierarchy, dominance and submission, repression and power -- these are facts of everyday life. Revolution is a process, and even the eradication of coercive institutions will not automatically create a liberatory society. We create that society by building new institutions, by changing the character of our social relationships, by changing ourselves -- and throughout that process by changing the distribution of power in society. It is by the constant building of new forms of organization, by the continual critical evaluation of our successes and failures, that we prevent old ideas and old forms of organization from re-emerging.

From: *Reinventing Anarchy: What Are the Anarchists Thinking These Days?*

OUTLAW

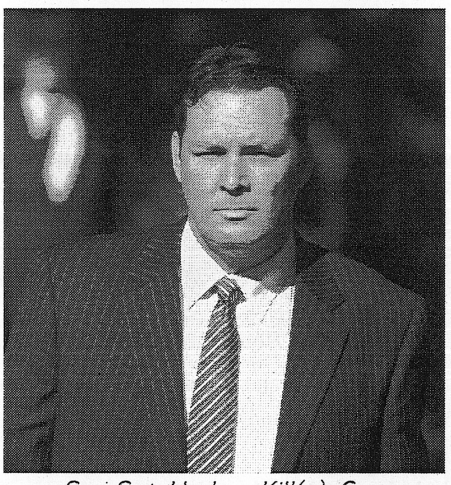


Palm Island Riot Charges: Why Lex Wotton?

A brief look at the case against Lex Wotton and institutional racism in Queensland.

Lex Wotton is an Indigenous man from Palm Island due to face court in Brisbane in April on charges of riot with destruction that could lead to a jail sentence of more than ten years. While 400 people took part in these riots, Lex is the sole remaining person with charges against him. Wotton is also a prominent figure in the community who has the guts to fight the racial injustices of the prison system and deaths in custody.

In September 2006 Queensland acting state coroner Christine Clements found that Snr Sgt Hurley had landed the fatal blows that killed Mulrunji Doomadgee in 2004.



Snr Sgt Hurley: Kill(a) Cop

Mulrunji died on November 19, 2004 with an autopsy into his death finding the 36-year-old died from a ruptured liver and portal vein.

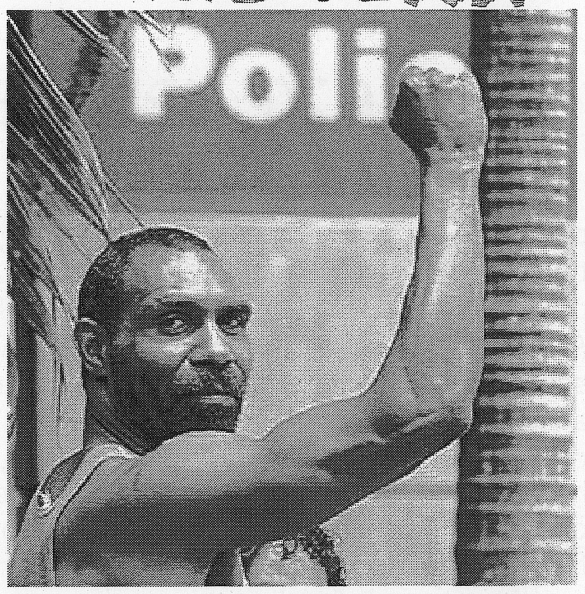
The results triggered riots on Palm Island. Four hundred people took part in the 2004 Palm Island rebellion — over 10% of the entire island's population!

Since the coroner released her findings, Snr Sgt Hurley has received overwhelming support from the Queensland Police Union, with the organisation's president, Gary Wilkinson, labelling the report a "witch hunt".

So the response of the police was to try and politically demobilise those who were giving them a bad name. One could consider Lex's charges as a message from the state that he is doing a good job of being a threat to their authority.

Prior to his charges being laid, he was at the centre of a successful push to set up a "cell watch" program on Palm Island to protect Aboriginal people in custody. He was also the founding director of the Palm Island Men's Group, set up to deal with social problems, particularly for young men in trouble.

In November 2006 he decided to run for mayor, despite the government's attempts to silence him by threatening him with riot and arson charges that carry a maximum sentence of life imprisonment. His inspiration, he says, came not from actual politicians or black leaders, but from his parents who faced many hardships and direct race-based discrimination.

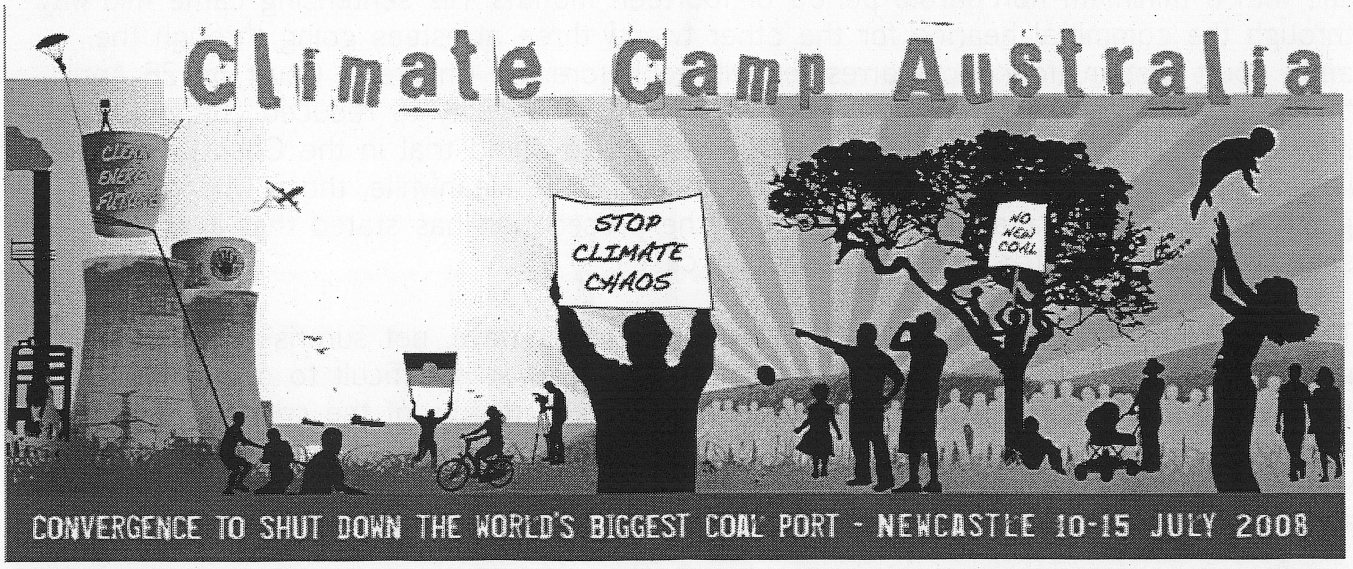


Speaking to the ABC in November, Wotton said he believed that running for mayor was a way to raise issues of race and neglect on the island. "If I'm elected, then there's a lot more to speak about."

On the Fifth of April, a National of Action in support of Lex Wotton was held across Australia. In Melbourne, approximately 70-100 people marched from the Aboriginal Health Centre on Nicholson st, to the Fitzroy Police station. During the march, the speakers truck was used to temporarily block the intersection of Johnston and Brunswick streets, forcing a total traffic stoppage. A minutes silence was held for Mulrunji, which was then followed by the statement that the MC of on the intersection, producing mixed responses of bemusement, and appreciation from the typically latte-sipping apathetic Brunswick st onlookers. Throughout the rally, ... continued a tirade against all such spectators, demanding them to imagine 'What if this happened to you – your brother, your sister, your mother, raped, bashed, killed! How would you fucking feel?'

While potentially alienating, this demonstrates an essential blindspot of those who discuss issues such as deaths in custody in terms of statistics, or 'accidents'. Hurley knee-dropping Mulrunji was not an 'accident'. Lex being deliberately singled out for special persecution because of his community leadership role is not an 'accident'.
They are examples of the repeated strategy of brutalisation and community destruction which is practiced by the authorities to keep the original occupants of this land under their thumb.

For updates on the Lex Wotton campaign, and further information, visit the website for the Indigenous Social Justice Association, at http://isja-msg.com/index.htm (Melbourne Support Group)


Climate Camp Australia
STOP CLIMATE CHAOS
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CONVERGENCE TO SHUT DOWN THE WORLD'S BIGGEST COAL PORT - NEWCASTLE 10-15 JULY 2008

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G20 UPDATE

It's been a year and four months now since 2,000 people took to the streets in protest against the meeting of the G20 economic summit in Melbourne. Over three days, people engaged in occupations, street theatre, a Carnival Against Capitalism, a convergence and workshops held in a squatted empty warehouse, art shows and performances, and a host of other direct actions aimed at disturbing the status quo and giving expression to our anger, our passion and our hope for something better. It was events of a total period of a few hours, however, which dominated the media coverage of the protests; and the response of the state to those few hours which has since dominated the lives of twenty-eight individuals, their supporters, friends and families.

On the afternoon of Saturday 18 November, a group of around 100 protestors attempted to break through the barricades which police had erected around the site of the G20 summit at the Grand Hyatt Hotel. Clashes with police ensued, with protestors attacking the water-filled barricades and, a short while later, an empty police brawler van which was also being used as a barricade to block access to the Hyatt. The next day Victoria Police launched a massive operation — Operation Salver — which began making arrests within 24 hours. In the days and months following, a total of 28 people were arrested and charged. Most of the charges relate to the events of the Saturday afternoon, but there are also some related to a series of occupations on the Friday before — of the Defence Recruiting Office and the office of Tenix Solutions, a defence contractor company which has been making big profits from the war in Iraq — and a scuffle with police outside Parliament House on the Saturday evening.

The list of charges which have been laid against the 28 women and men is long and frightening. It includes multiple counts of riot, affray, conduct endangering serious injury, criminal damage, assault and aggravated burglary. In March this year the first of the arrestees was sentenced. Akin Sari pleaded guilty to nine charges after having being detained on remand for several months. He was sentenced to a staggering 28 months jail, with a minimum non-parole period of fourteen months. His sentencing came mid-way through the committal hearing for the other twenty-three arrestees going through the adult court system (four more arrestees will go before the Children's Court on 28 April this year). During the hearing ten people agree to plead guilty to reduced charges, leaving thirteen people who have now been committed to stand trial in the County Court. It is unlikely that this will happen before the end of 2009. Meanwhile, those who pleaded guilty will face court again this month, and the prosecution has stated that it will be seeking custodial sentences in a number of cases.

The arrests, prosecution and threat of prison sentences have, not surprisingly, shaken the group of arrestees and the people around them. Indeed, it is difficult to convey a sense of just how agonising it can be to be caught up in the middle of the criminal justice system — the constant court dates; the endless impersonal bureaucracy, forms and bail variation applications; the feelings of being harassed, belittled, of drowning in bewildering and incomprehensible legal jargon. Most of those arrested are now receiving legal aid,

but many faced significant legal costs in the period immediately following their arrest, and a few are facing legal fees approaching the tens of thousands of dollars. Then there are travel expenses for those arrestees from inter-state, child-care and lost wages when people are required to be in court. At least one arrestee lost their job as a result of their arrest. The solidarity network established soon after the first arrests has raised over $10,000, but this has barely scratched the surface of what is needed.

The emotional and material stress on the arrestees has been intensified, in many instances, by the conduct of the police. From the very beginning Operation Salver aggressively pursued those it could identify, and employed tactics intended to frighten and intimidate. Undercover "snatch squads" were used in a number of arrests, with heavy-handed raids used in other cases. Five men in Sydney were arrested in a series of dawn raids which saw doors kicked in and people woken by armed police officers standing over their beds. Some younger members of the group have reported being pressured about their right to silence, while one man was secretly recorded in the back of the police car as he was being taken to the police station after his arrest. Draconian bail conditions initially barred arrestees from communicating with one another, prevented those

living in Victoria from travelling outside the state despite posing minimal flight risk, and required them to report to police as often as three times a week. Supporters of the arrestees have argued that the bail conditions were used as a form of punishment against people who had not been convicted of any crime, and it is only after lengthy court appearances and strenuous arguments by defence counsels that these conditions have now been eased.

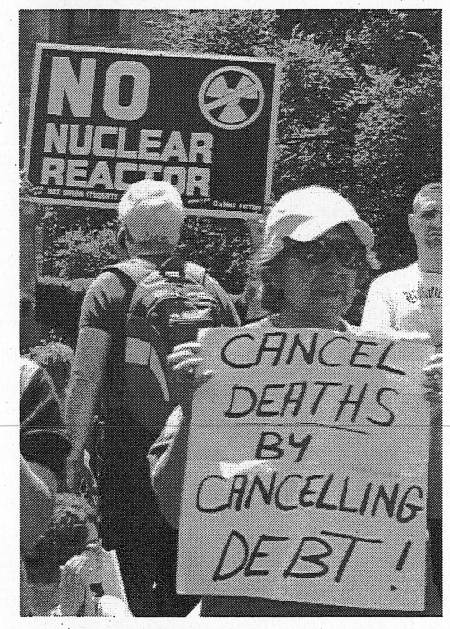
Given the events of the G20 weekend, the fact that there were arrests is hardly surprising. The aggressive determination of the police and prosecution to secure convictions and jail time, however, and the severity of the charges which have been laid, are frighteningly unfamiliar in the recent history of the policing of public protest. Beneath the dramatic hyperbole of the prosecution, police, state and mainstream media, the charges which the G20 arrestees are now facing simply overwhelm the reality of the events which took place. One young man currently facing charges of riot and affray in the Children's Court — charges which carry sentences of up to ten years — is accused of nothing more than throwing a plastic bottle at an empty van. He was fourteen at the time of his arrest.

While the Police Association has railed against Chief Commissioner Christine Nixon for leaving its members defenceless in the face of marauding violent hordes, the evidence so far tendered before the court has detailed nothing more serious than minor shoulder

injuries suffered by one policewoman, a wrist which may or may not have been broken, and a case of tennis elbow which medical witnesses have testified could well have been the result of a pre-existing injury. Injuries, yes, but hardly the catalogue of wounds one would expect from the kind of out of control rioting and carnage which police say occurred. As one supporter commented, you'd see worse violence at a Frankston pub on a Friday night.

The aggravated burglary charges against three of the arrestees are particularly significant in the prosecution of the group as a whole. The 'agg. burg.' charges, as they're known in the court lingo with which the arrestees are rapidly becoming familiar, are particularly severe charges, carrying maximum sentences of 25 years imprisonment. It is because of these charges that all of the arrestees who have not yet pleaded are now facing a drawn-out jury trial in the County Court, rather than being processed through the much swifter Magistrates Court. The three agg. burg charges relate to the Friday morning office occupations. Here again, the reality of what occurred on the day diverges sharply from the gravity of the charges. The entirety of the damage claimed by the prosecution is a few ripped-down posters and a bit of writing on the office walls. Yet pushing through charges of aggravated burglary against three of the defendants has allowed the prosecution to make sure that all of the arrestees had the choice of either pleading guilty, or facing a County Court trial.

The charges facing the 28 arrestees are not those which demonstrators have traditionally faced. For a long time, individuals arrested as a result of their involvement in political demonstrations have faced a familiar range of charges including unlawful assembly, trespass and breach of the peace. Charges such as riot, aggravated burglary and assault represent a sharp departure from known experience, and are indicative of the nature of the response of the state to the G20 protests. Operation Salver has, by all appearances, been run as a stock-standard criminal investigation, and the prosecution has thus far been overwhelmingly concerned with the criminality of the offences of which the arrestees have been accused. The arguments being raised against the arrestees have not been politically charged, but have rather sought to paint them as violent thugs intent on random acts of destruction. In the face of such depoliticisation of the case, it's worth taking a moment to revisit the reasons why people were at the G20 in the first place.



The meeting of finance ministers from twenty of the most "systemically important" countries in the world economy drew the ire of protestors for a host of reasons. Among them were the institution's commitment to a free trade and neo-liberal agenda; its pursuit of economic and social policies which result in the material impoverishment of billions of people; the presence of the former World Bank chief and architect of the War on Terror, Paul Wolfewitz as an invited guest; and, among significant sections of the crowd, an opposition to capitalism and the structures of power and privilege which dominate social life.

People took to the streets, as well, with a sense of outrage at their exclusion from the centres of power and decision making. The clashes which erupted with police were not random acts of violence, but targeted attempts to dismantle the barriers which, both physical and symbolically, marked the lines of

division between the powerful global elite represented inside, and the rest of us left standing outside. People went to the G20, not looking for opportunities for senseless violence, but to create an opportunity for direct political expression and communication where none was being offered to us. No-one predicted the events which took place that afternoon. The attempts to dismantle the barricades and the attack on the police brawler van were genuinely spontaneous outbreaks of anger directed at the symbols of what people perceived to be the exercise of illegitimate, unaccountable authority.

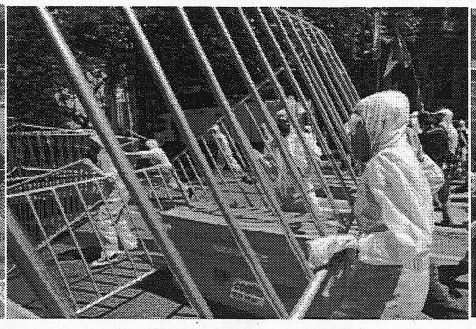
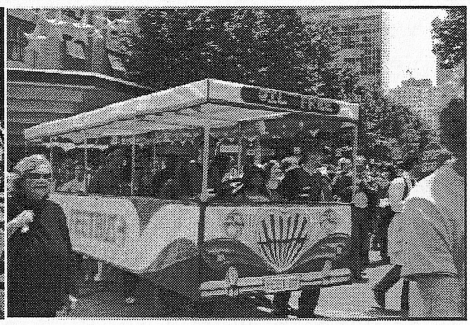
What is happening, then, when the police and prosecution responses to these events disengage them from the political context in which they occurred? The depoliticisation is, in its own way, a political act. It is a strategy for criminalising protest and making invisible the very issues which protestors are seeking to illuminate. But, in the case of the G20 at least, there is a lot more going on than a simple criminalisation of protest. There are a whole range of factors which have been playing out over the last sixteen months, and the nature of the police and prosecution strategies has been shaped by the confluence of all of them.

In one sense, it certainly seems that the aggressive prosecution of the G20 arrestees has been intended to act as a deterrent against engaging in protest activity by dramatically raising the costs of such engagement. The G20 policing operation in Melbourne was the warm-up for the APEC summit in Sydney the following year, and there was extensive co-operation between the task forces involved in the policing of both events. All of the G20 arrestees were amongst the first to be placed on the "Excluded Persons List" created at APEC, which banned particular individuals from being within the areas around the APEC summit. And in Sydney, even more so than at in Melbourne, the state took extraordinary steps to shut down public space in the heart of the city. Barricades, concrete roadblocks, barbed wire fencing and militarised "exclusion zones" were used to keep the power-brokers safely quarantined from the people whose lives their decisions affect. And, like at the G20, the APEC demonstrations saw the introduction of unprecedented penalties threatened against anyone who sought to defy their exclusion. Specific pieces of legislation handed police new powers in dealing with protestors. The assumption of bail, for instance, was reversed for anyone arrested for an offence within the exclusion zone.

In addition, there certainly were attempts to identify and charge known activists in the days and months after the G20. In Sydney, local police long involved in monitoring student protests played a key role in the G20 arrests, and University administrations were asked to help identify any student activists who might have been involved. There was also heavy surveillance of the Goongerah forest area in Victoria's Gippsland region after the G20 protests, with police looking for prominent environmental activists. Two women amongst the arrestees were identified, for example, after an Authorised Officer from the Department of Environment and Sustainability identified them from prior forest activism.

However, while police did arrest and charge a number of prominent activists, many of the arrestees were unknown to police. Many were not connected at all, or only very loosely, to the groups which played key organising roles in the three days of protests. Moreover, the bulk of evidence used by the police and prosecution has been video footage collected during the protest and after the fact, not material gathered through surveillance

of those groups prior to the protest. It doesn't seem that the police went into the G20 policing operation with the aim of looking for opportunities to arrest and prosecute identified individuals. Rather, it seems that they have been utilising every method at their disposal post-event to identify and arrest as many people as possible.

One possible reason for this lies in the long running dispute between the Police Association and Police Command. The G20 summit took place smack bang in the middle of the Police Association's enterprise bargaining negotiations, and just prior to the Victorian state elections. Police Association Secretary Paul Mullet slammed Nixon after the protest for employing "soft" community policing tactics rather than the more authoritarian tactics which have traditionally been used to combat demonstrations (i.e. brute force). Mullet has insisted that rank and file officers were left under-resourced and unsupported during the protests. One hypothesis which seems to fit with events is that the massive resources given to Operation Salver, and the tough prosecution of those people arrested, have been part of a strategy of appeasement of the powerful Police Association and the rank-and-file officers whose loyalty it commands. Certainly, Mullet has been calling for the heads of the G20 protestors, and all protestors for that matter, recently issuing a call for a blanket ban on the right to protest. In this sense, perhaps, Operation Salver has simply been a case of police getting back at the protestors, and doing it in the most aggressive way possible.

At any rate, regardless of what factors have shaped the form of the policing and prosecution of the G20 arrestees – and clearly there were several — the fact remains that 28 women and men continue to endure the effects in a very real, very frightening way. One is already imprisoned, and will not be eligible for parole for at least another seven months; ten are preparing for sentencing; four will have their cases heard in the Children's Court at the end on April; and another thirteen are facing a wait of more than a year before they go to trial. The events of the last sixteen months have raised important questions around strategy and tactics, questions which continue to be debated and examined. But the pressing concern now is to act in solidarity with the arrestees.

Victoria Stead is a Melbourne activist. She took part in the G20 protests in 2006, and is involved in the solidarity campaign for the arrestees (see www.afterg20.org). She also works for the Globalism Research Centre at RMIT University.

REFLECTIONS ON TAKSIM

In Turkey, politics is serious business. The military has a history of forcibly evicting parliaments that fail to hold up Attaturk's secular republican legacy. The most recent coup took place in 1997, when the military entered parliament and forced early elections. Thus to engage in a struggle against the state involves facing the very real possibility of violent, potentially lethal reprisals. A significant example of the Turkish state's willingness to use extreme violence against its own citizens is the infamous Taksim Square Mayday march of 1977. Taksim square sits at the heart of Istanbul, making it the most internationally visible forum of the city. In 1977, a 500,000 strong crowd of the revolutionary left gathered here to celebrate and demonstrate workers' solidarity. As speakers assembled on the stage, 3 gunmen opened fire onto the crowd from the roof of the Marmara (Mediterranean) Hotel. The police and the army had the major exit routes leading out of the square blocked, which resulted in several hundred thousand panicking people stampeding the only available alleyway escape. 37 people were killed, either shot or crushed to death. As the crowd stampeded, the police began moving at speed through the square in Panzer tanks. Many people were then either arrested, or beaten, in the name of 'crowd control'. Ever since that day, Taksim Square has been declared off-limits to all leftist marchers – these days the square is home to several multinational corporations and hotels, and as Turkey bargains for EU membership, the possibility of negative publicity is guarded against with ever more severe measures. Last year, on the 30th anniversary of the Taksim Square "Bloody Sunday", a march was organized to end the lockdown of the square, and to advocate for more freedom of speech in Turkey generally. The following is a description of one autonomist's experience of the march.

We started our day early in the morning. We ate our pide, drank our tea, called work to cancel and then started our journey. We left the house later than I had hoped, but I used the time my friends took to get ready to communicate with my father – a veteran of 1977 1st of May Bloody Sunday. He told me to be careful, he was very afraid and worried. He gave me some last pieces of advice before I logged off MSN in order to put on my boots. It was 6-6.30am in the morning, but the whole city was awake.

We walked a little while. The government had shut down all transportation – busses, ferries, the bridges connecting the Asian and European parts of the city. Istanbul was under siege from its own municipality, its people isolated and trapped on ferry wharfs and in bus terminals. We decided to move north up the Asian coast and find a working station. The best we could find was a boat that would take us to the lower European side – almost guaranteeing that we would not be able to make it to Taksim. We got a call about firefights on the outskirts of the city on the E-5 freeway, where some of our friends were.

I felt a great depression run over me in waves, about the fact that I would have come so close to this great event and yet missed it. No words can describe the failure I felt as our ferryboat edged closer to the European side. I received a text message, from my father, telling me that the army had stormed the square and that clashes had started. We were still hours away. I felt terrible. In the distance a large military helicopter hovered over the site of activity, slowly moving between rows of large office buildings and residential apartments. Flanking it were smaller police helicopters with the occasional news helicopter making its runs over the areas of interest.

We arrived in Karakoy to find many groups were advancing up the hill, a long walk, towards Istiklal st, Taksim. The police were moving quickly down to the docks to contain us but we managed to slip through into the streets amongst hundreds of people moving slowly upwards. We could see the Blackhawk helicopter moving above us, hear it not just in our ears but feeling its vibrations through our bodies. It was a heavy, powerful, helicopter and it was watching us all. We kept walking, as the day turned hotter.

The streets were silent, and strange, the people were anxious. In the distance we heard a sharp popping sound – the entire street turned to face the direction of the sound. We kept walking up that hill and encountered our first police line.

I looked into the eyes of the officer and told him 'I'm going to my work in Taksim'. He let me through but made provocative comments to my friends. We were nervous, yet appeared happy. Some officers were talking on their radios, receiving reports that the protest was over. The sadness inside me intensified, I felt irritated and angered. Why couldn't my friends have put their shoes on faster? Why couldn't they all get ready earlier? Did we really need to have breakfast? Every minute wasted was another reason for me to get angry. I dwelled on it, as we kept walking up the incline.

After the third police line, which we got through by pretending to be an English class off to our language school, we managed to break into Istiklal st. Tourists were walking about, idiotic and ignorant to the fact that the city they were so blissfully enjoying was on the verge of chaos. I have never hated tourists, or foreigners so much. We kept moving up Istiklal st. past lines of police buses, resting riot officers and moronic tourists.

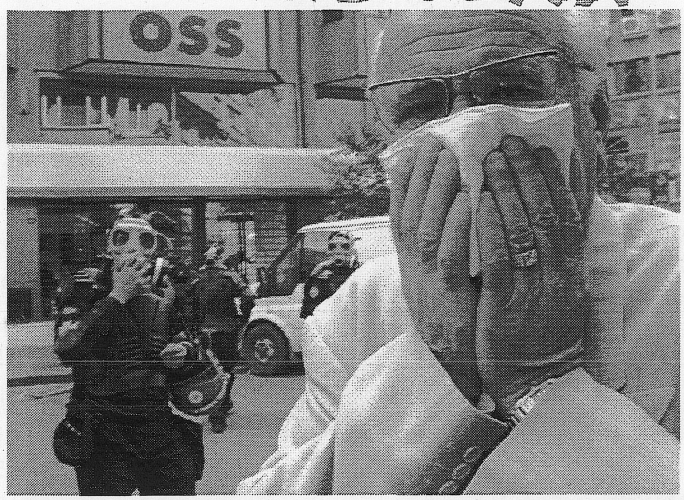
We could hear chanting. Just past the bend, there was chanting. My heart was racing, literally, because I knew there were some people still here. The others are not people, mere objects, the political were the people. They were vibrant, brave, and active. They waved proud red flags in the face of tanks, literally tanks, and hundreds of riot police. There were only 300 of them but we weren't discouraged, we had found our place.

300, quickly turned to 5000, as people began pouring out of side streets. It became evident that many people had decided to navigate the mazes of Taksim rather than to walk openly down the main street – hence our numbers grew quickly and great banners were revealed. The Black Bloc began its march towards the front, we clapped them on.

Something in my mind nagged me to get ready, so I placed my jumper over my head and tied a bandana on my face. I triple tied my boots and secured my bag tightly, my friends laughed at my paranoia. The air was tense, I felt alive and the more I felt alive; the more afraid I was. I felt like every chant increased the risks, yet there was no climax in sight. It was coming, it was going to happen, yet we couldn't predict when. There were no warnings.

This I remember well, every detail and step. My friend turned to offer me a cigarette, his being already lit. I took it and he reached to light it, but that was the moment. There is no terror greater than the earthquake breaking centuries of tension – behind my friend the police began firing their gas point blank into the crowd. We broke lines and ran.

The gas was horrible, nothing like I expected. It was a heavy choking gas not unlike burning plastic mixed with peppers. I could barely see in front of me - the air was thick and white. People fell, some fainted, others were throwing up – this was not normal.



Burning canisters skidded and skipped between our feet as we ran, the burning plastic smell had engulfed not just my lungs but provoked sheer horror in my mind. Flight instincts were on full blast, not just for me, but for thousands in the street. I cannot effectively describe the whole experience, but I do remember running, though the joints of my legs felt like jelly, and I was suffocating. I kept thinking about the masked police who had joined us in the fog, we had been almost at the frontlines; they couldn't have been far away. I ran, blinded and panicked, down the first alley.

The fog is something strange, you cannot see anything more than 2 meters away, but the sound of thousands of people running in panic almost illuminate your surroundings, while your brain works at full capacity to organize and understand these sensations. Your eyes burn and yet water, whilst your lungs feel as though they are compressing – strangely you can breathe (but not register that you are) and your reflexes function surprisingly well.

I remembered banging my fists on the glass of a supermarket, the manager refusing to let us in, and I was so angry. I screamed, along with maybe twenty other people that we were suffocating, and began to genuinely try to bring down the glass with my fists. Surprisingly strong, that supermarket glass. Finally I broke away and ran down further into the alley – throwing myself into a small crowd trying to push open an apartment door – and finally breaking my way into safety.

What happened next was surreal, because I felt like the burning residue in my lungs would never go away, that I would not be able to spit it all out, that the soft crying of people in the darkness would not stop; it was a depressing situation because we had been utterly crushed, now we were being hunted. We had to close the door whilst the people recovered, but passersby smashed into the door trying to get in, some of them impatient and running further down the whitened alleyway.

I recovered well, I was on my feet and moving around quicker than I had expected. I told people not to wash their eyes nor their face, as it amplifies the effects, but my advice

was preceded by more experienced comrades who had already yelled out the same information. I donned my hooded black jumper over my face, opened the door, and dove back into the street.

It was foggy, as if it was dawn, with muted sounds of popping and closer sounds of canister guns firings. I took a man by the arm and led him into the building, before attending a second man who had spent much too long out in the alley. Before I could even lead him to the door, our hideout, I felt my eyes water and lungs hurt again. I retired into the building and waited for perhaps four or five minutes. Once the fog had settled, the gas gone, I went out onto the street once more.

And all hell broke loose. I had exited with four other people, all of whom ran directly down, left, away from the main police presence on the main street. About ten meters, in a smaller laneway, riot police had hidden themselves during the gas attack; all four were caught and beaten, dragged away into the laneway, whilst I stood there completely alone in front of the building. I pounded on the door for someone to let me in, thinking that our building would get stormed, and an older man led me up to the fourth floor; groups of silent and cowering people sat on the stairs winding up, with the final few steps taken by surrendered comrades who had assumed upright fetal positions.

The mind, my mind at least, could not even properly find words or actions during all this. Reflexes, instincts and reactions lead the way because essentially there was no grand organization or movement – we were all individuals. Gas attacks, more police chases, encounters with raids and several close calls occurred but they mattered very little.
The last thing, the most significant thing, I remember of the day was a small coincidence that I shared with my father; in Taksim Square, during firefight and panic of the 1977 March, my father had pretended to be dead on the ground whilst police tanks drove through people and gunmen opened fire.

Before the police could sweep the area, he had stood up, and found a communist flag on the ground. He described it as being torn and stained, but it was symbolic, however he left it because the police would eventually catch and search him.
In the alleyway, down from Taksim Square, in front of the building that I had first hid in, I remember walking outside at one point. I looked on the ground, amongst the broken bottles, the burnt canisters, spent shells, there was an anarchist black flag – torn and stained. White powder had dusted one corner, whilst white footprints patterned its surface. I picked the flag up, I was going to take it, but the descending formation of riot police intimidated me into simply leaving it lying next to the front door of our building.

This experience, as I told it to my father, perhaps symbolized a new dawn in social politics. The growth of individual autonomy, anarchy and freedom. In 1977, the people who stood where I stood fought for communism, the socialist state and worker's solidarity. We were trampled with gas, tanks and batons. They were suppressed with bullets, indiscretion and soldiers. Thirty years, thirty years, of fighting and still the son stands where his father had once stood, fighting for much the same things and against the exact same people.

NORTH SUMATRAN STUDENT ACTIVISTS JAILED

Seven students from HKBP Nommensen, a Batak-Protestant Christian University (founded in 1954; slogan 'For God & Country') in Medan, North Sumatra, have been jailed after occupations and protests over student control and militarisation on campus.

In August 2007, the University rectorate took over the new student orientation, Penmaru, sparking boycotts and protests. Twenty students took over the microphone, stating the Orientation was not legitimate because students had not been involved in organising it. The reclamation of student orientation by the University rectorate was part of a plan to militarise the campus. The student protest resulted in the cancellation of orientation.

Some of the students charged are part of the Nommensen Discussion Group (KDN) who serve as a catalyst for student radicalisation on campus, KDN has been involved in protesting against the militarization of HKBP and military violence in northern Sumatra, but the University rector is a high-ranking military official.

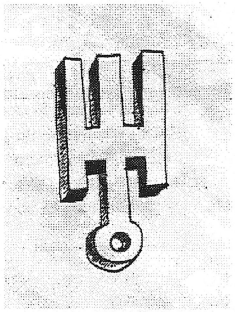
Student occupations began in October 2007, following the expulsion of twenty-two students. Some of the expelled students had nothing to do with the boycott. The University refused to release the students' records, which prevented them from enrolling in other Universities.

In February 2008, fed up with what they saw as useless protests and compromises, **the angry students started to destroy the university, agitated others to occupy the university and then burned it down.** They isolated the bureaucrats and burned their cars. On February 20th, seven students were taken into custody and accused of "property destruction".

The group, Solidaritas Anti-Otoritarian are calling for support for the students and protests at Indonesian embassies demanding that the charges be dropped.

http://pembebasantotal.wordpress.com/

OUTLAW



Hi there – are you sitting comfortably somewhere safe? Check over both shoulders to make sure no one is watching.
RIGHT THEN, LETS BEGIN.

The following statements were drafted partially in response to submissions on similar questions by LT, which were followed up by a discussion at the ada meeting. They should in no way be taken to represent any other person's views except my own. Where quotations are used they indicate my approximate understanding of the statements of others – they are not direct references (mainly because I can't remember exact wordings and I don't have these docs with me), and should not be taken as such.

WHAT IS REVOLUTION?

In the a-fed document there is the statement that 'we believe that an anarchist revolution is both necessary, possible, and desirable' (or something to that effect). In the document by LT mentioned above, the issue of 'revolution' is brought into question via the idea that revolution is no longer necessarily considered as a 'one off event' after which we will live in happiness and 'freedom from capital'. This questioning of an idealised revolution, and the resulting revolutionary politics, is extremely important. I believe that revolutionary change cannot be forced onto society, through a short series of events involving insurrectionary violence, without replicating similar structures of authority and hierarchy which it is our/my aim to oppose.

So what is to be the purpose of opposition to these forms of power? Revolutionary change towards egalitarian and non-environmentally destructive societies must be an all-encompassing goal for the human species in its inhabitation of this planet. Our opposition in the here and now to forms of hierarchy and power; which stand in the way of these goals, is to prevent these damaging social forms from extending and developing their hold over the future of the human race. Ultimately our goal must be to dismantle them all together.

HOW IS THIS TO BE DONE?

Revolutionary Marxist groups such as the Zapatista are well known for the their focus on what might be termed community building or community development. In the sixth declaration of the lacandon jungle there is a strong sentiment that the insurrectionary military wing of the zapatista must remain mindful not to assume precedence over the other community operations of the group, and in fact should be subordinate to the locality focused decision making structures which are being developed.1 I believe that this focus attests to the idea that although contesting the legitimate violence of the state through

armed insurrection may topple or weaken governments of the day (something which is traditionally associated with 'revolution'), it is in the building of strong autonomous (what could be called anarchist) communities that revolutionary longevity is located. The idea behind this is very simple, and can be traced in some sense to a work by the German philosopher Immanuel Kant called 'Project for a Perpetual Peace'. In this essay Kant describes the development of the human species (which he regards as 'progress' towards greater freedom – I will not go into this contested idea of 'progress', suffice to say that the idea of historical progress has been used in arguments by those supporting the rise of Capital to justify brutal misdeeds, and thus must be viewed with suspicion) as one which happens through the layered achievements of successive generations of people, working towards future prosperity.2
Revolution, then, is not a single insurrectionary event which is either won or defeated, but in fact resides in the long term practices and structures that we can initiate, encourage and teach to those who will follow on in successive generations.

Effectively what this means is that we must be able to articulate a coherent revolutionary politics that demands egalitarian decision making structures within society, and is able to facilitate their implementation, in order that these ideas will continue to grow in influence over time. We can achieve these ends by making these ideas public and available.
We must lead by example, in order to destroy leadership.

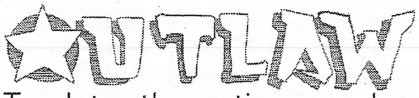
WHAT SHOULD 'REVOLUTIONARIES' DO NOW?

The practical development of mutual aid, solidarity, kindness and the individual autonomy that is supported by these ideas, is actively discouraged by the ruling elite. The logic of society under Capitalism acts to isolate us from ourselves and each other. We can act in a revolutionary way firstly by building strong community organizations, and secondly by mobilising within these organizations to challenge the existing social forms.

We can do this by undertaking a program of direct action which aims to directly confront illegitimate social forms at the points where they are most wicked and cruel, where they seek to deceive and cover the true nature of power as it is used by a small elite, and in doing so advance a critique that refuses to accept that this is 'the only way that things could be'. Obviously direct action can take many forms, and the form of direct action taken in any particular instance should be determined by its particular circumstances. Insofar as revolutionary goals can be achieved through the distribution of information and ideas, education can be considered direct action, particularly when it aims to subvert the accepted view of how and why things are as they are.

Here I would like to quote directly from LT's document as to the uses of direct action, and the preliminary moves made by ada to build up an action repertoire.
As a group, we believe that in the here and now, the best way to
participate in revolutionary direct action is through action that:

- Highlights and undermines the oppressive and exploitative nature of capitalist social relations;
- Refutes the authority of the state and refutes the legitimacy of the state's monop oly on violence; and
- Creates viable economic and social alternatives for people and groups to live well outside of oppressive state and capitalist structures.



To date, the actions we have engaged in as a group have been:

- Production of a zine-style publication, Outlaw, and collaboration with the Mutiny group on a publication titled "Unless You Are Free" to commemorate the fifth anniversary of the Iraq war;
- Public stalls at music festivals and Universities;
- Prominent, visual displays of anti-fascist propaganda targeting relevant local fascist activity; and
- Prominent, visual displays of anti-election propaganda during the recent Federal election.

WHAT COULD WE ACHIEVE WITH AN ANARCHIST FEDERATION?

I have two goals for an anarchist federation, should it be decided to form one following the upcoming conference.
The first is this.
Through a federative body (which will hopefully include many groups who work towards the nurture of an future egalitarian society in the ruins of the current one) we could provide a long lasting structure which will provide an example of egalitarian, non-hierarchical organising for many years to come. This would work towards the revolutionary goals as outlined above, if the federation was used to publicly exhibit standards of mutual aid, solidarity and etc.

The second is that through the interaction of different groups, we can collectively develop a direct action repertoire which expands across the continent, and across many different realms of experience. This would allow us to build a strong direct action politics aimed at challenging the state, while (as per the first point) doing it in a way that asserts a strong alternative.

Practically I would like to see the Anarchist Federation become associated with a broad range of other community groups, in order to offer solidarity by participating and publicly endorsing campaigns.

That is all I can muster – there are so many things which I have left out of this, that need to be discussed and added in where relevant. Or maybe this is enough – all of these words are so chockas with different interpretations and meanings. Ultimately I think that the development of a collective hermeneutical understanding of ideas/words such as 'revolution', 'direct action', 'solidarity' and etc. will be achieved via the practice of these things.

THE QUESTION OF 'ANARCHISM'.

In the above text I have tried to avoid using the word 'anarchist' or 'anarchism' where possible. I identify with the practice of anarchist politics as I understand them, however during the recent ada meeting it was made clear that many people felt this word carried too many unclear or un-thought out concepts and associations for it to be useful. I agree that when we declamatorily declare that we are against the state and are anti-capitalist, we leave a lot to be discussed. You will notice that, where possible I avoided these two words (the S-word and the C-word) in the above text also. I feel that

I feel that our aggression towards capital and the state is not one which can be theoretically advanced before us, like the rolling out of a black carpet to nowhere. Rather, much like our experiences of 'revolution', 'mutual aid' or 'solidarity', our understanding of how and why we are opposed to 'capital' and 'the state', emerges from our confrontational experience with them. For me, going through court has provided an insight into why I strongly disagree with one part of the conceptual basis for our society. Similarly, visiting the East Gippsland forest and discussing the effect of old-growth logging on a local ecosystem has lead me to understand more of why I am in opposition to how the economics of Capitalism regards the biosphere of this planet. Other people will surely have countless examples of similar sartorial experiences. These experiences speak towards a value system that is in sure opposition to the dominant paradigm of social mores. It is this value system, and how we practice it in our organising, and in our daily lives, that I believe constitutes anarchism.

I must admit that I am confused as to why people who have identified themselves as 'autonomist' seek to distance themselves from 'anarchist'. Self-determination, individualism, the liberty of free association – all seem to come from a similar if not the same value system as the one which I am discussing. To me anarchist theory is essentially bound up in its practice – and that anarchism is something that is fluid and dynamic, constantly changing in each individual according to his or her experiences and realisations. I admit that I have not really worked in a full capacity with other capital-A anarchists, and thus I may be missing some sense of what Anarchism is associated with. However I believe that the idea of anarchism, which is at heart an idea of chaos and order and the balancing between the two, which is executed by the human mind, and human societies, I believe that this idea is one that should not lightly be discarded. Partly I wonder if other people's discomfort is to do with the word itself – words can be very aggressive and affective, not always being what they seem. Partly I know that the word itself doesn't even really matter – it makes no difference if we call ourselves anarchist or not, if we are engaged in the practice of collective consensus decision making, kindness, mutual aid and so on.

For myself I name my politics as anarchist because I want to contribute to the discussion about what anarchism is. No one can tell me that I am not an anarchist simply because my politics do not align with theirs – there are no good or bad anarchists, because to make these distinctions would be to impose an artificial terminal idea of capital-A Anarchism – and to me this is directly contradictory to what I feel is amazing and beautiful about an anarchist worldview.

Once again there is so much more to be said here but I think that this is enough for now – I hope that these words have expressed something of how I feel, and that that might act as a catalyst for others. I would also very much like to read other people's statements of why they do not wish to use, or do not feel as though they are 'anarchist', and what it is that they understand about anarchy which they do or do not like.

And one last thing, I promise – the meaning of the symbol which I have included at the top of the document is this; the symbol is an astrological reference for the planet Uranus. (teeeheeehehe) Uranus was discovered during the time of the French Revolution in the late 16th century. Thus this image and the planet itself (in astrology), also symbolise the idea of total and sudden change, along with a change or destruction of the established order. Rather appropriate, don't you think?

M. SKELTON 17. March. 2008.

OUTLAW CLIMATE CAMP

The Camp for Climate Action will be an inspiring convergence of people from all over Australia who are serious about taking action on climate change. Newcastle is the world's biggest coal export port and is set for a massive expansion. Coal is destroying the climate and threatening our future. Our choice is clear – we need action not more hot air. We need a just transition from coal to clean energy – not an expansion of the coal industry. If you're tired of meaningless rhetoric and inaction on climate change, come to the Camp for Climate Action and help shut down the world's biggest coal port.
The five day camp will be a participatory, sustainable space, where people are invited to share, learn and take action. Timed to coincide with climate camps happening in Europe and North America, it will be an inspiring gathering of people of all ages and from all walks of life who are standing up together to take direct action for a living future.

Climate Change: The State of Play

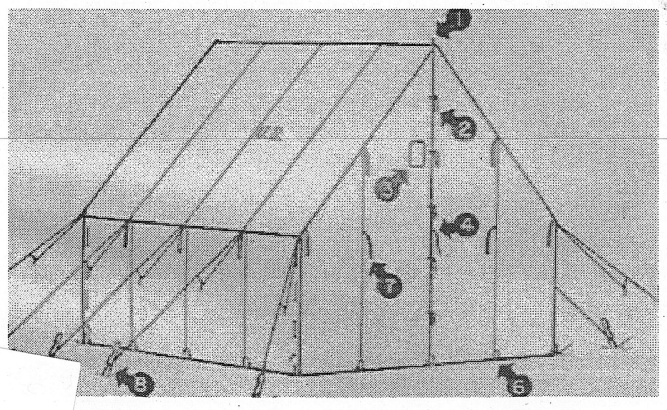
There is no doubt that climate change is the fundamental issue of our time. Over the past three years, thousands of people have taken to Australian streets and marched against global warming. Grassroots climate action groups have sprung up all over the country. In 2007, we turned our backs on a government that had failed to heed the calls for action on climate change. Now all eyes are on Labor.
Distant targets, emissions trading and ratifying Kyoto are, not going to solve climate change though, and the Labor Party is still right behind Australia's biggest contribution to climate change – coal.. Greenhouse gas emissions from our coal exports already exceed those we produce domestically. Yet

astructure for the industry, while the Rudd government has promised more than $500 million to the coal barons for technology which does not exist.
It is clear that if we, the people leave the response to climate change to politicians and corporations we are facing worst case and devastating scenarios for the entire planet and the future.

Why Newcastle?

The Hunter Valley coal chain that supplies Newcastle Harbour continues to devastate the landscape with vast open cut coal mines. Threatened species, tight-knit communities, rivers and aquifers are all sacrificed at the alter of coal, by governments incapable of saying "no" to the coal lobby. The NSW government recently approved a huge open cut mine for Anvil Hill, an iconic and biodiverse site in the Hunter. The mine will contribute 10 million tonnes of coal a year (the greenhouse equivalent ofthe entire transport sector of NSW) to Newcastle's output. The Hunter Valley is fast proving a contested space, with as the community begins to challenge the entrenched dominance of coal over this region.
We invite you to converge at the heart of the coal industry's lair, to help us reclaim the Hunter, for the future of the rest of the world.

For more information contact: www.climatecamp.org.au



WHAT: FIVE DAYS OF INSPIRING WORKSHOPS AND DIRECT ACTION

WHERE: NEWCASTLE (EXACT LOCATION TO BE CONFIRMED)

WHEN: JULY 10TH -15TH 2008

WHO: YOU, YOUR FRIENDS AND FAMILY

May Day 2008
Picnic & Public Meeting

Anarcho-Syndicalist Federation

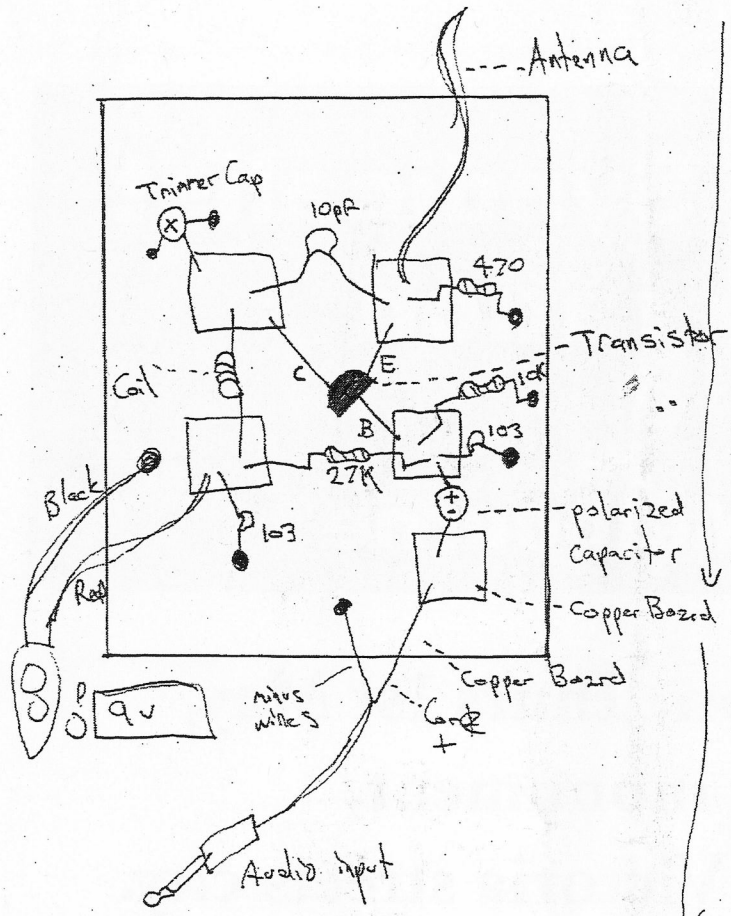
ASF Melbourne

Meet 12 noon, Thurs 1st May,
8 hour monument,
cnr Russell & Victoria streets city.
Public Meeting, 7pm
62 St Georges Rd Northcote

On May 1st 1886, a General Strike took place , demanding an 8 hour day. This resulted in the execution of the Haymarket Martyrs, the so-called ring-leaders of the strikes, including anarcho-syndicalist Louis Lingg. May 1st is now celebrated across the world, commemorating the gains and achievements of workers fighting for their rights.

http://www.asf.anarki.net/asf.htm

MAKING The Simplest FM Transmitter (original design by Tetsuo Kogawa)



Broadcast about 50 metres, takes 15 minutes to put together and costs about $5

Better instructions from
www.Broadcastyourpodcast.com
and
Http://anarchy.translocal.JP

parts list: with Jaycar (electronics store 45 A'beckett St. Melbourne) Stock Codes

1 x BC337-NPN-Transistor
stock-code: ZT 2115

1 x Coil, 4 turns .8mm enamelled Lwire
stock-code: WW4020

1 x 1uf polarized Capacitor
stock-code: RE6032

2 x 0.01 uf (103) Capacitor
stock-code: RC5348

1 x 10pf Capacitor
stock-code: RC5312

1 x 6.8-30 Trimmer Capacitor
Stock-Code: RV5716

1 x 470Ω (ohm) Resistor
stock-code: RR2766

1 x 27KΩ (ohm) Resistor
stock-code: RR0606

1 x 10KΩ (ohm) Resistor
stock-code: RR0596

1 x 3.5mm plug (cut off of cheap headphones)

1 x Battery Clip
stock-code: PH9233

1 x Copper Board
stock-code: HP9514

1 x Wire (some length)

1 x 9v Batter